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“To get salvation we must not only do some things, but everything which God has commanded.”—JOSEPH SMITH.

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TRUE RELIGION—THE ANTIDOTE FOR STRIFE*

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

WHAT IS PEACE? What enters into it? How may peace be preserved ultimately? These are questions which, to my thinking deserve the consideration of every citizen of the world, irrespective of his allegiance to any particular nation, society, or creed. Nations are made of men. National life, national spirit, national legislation are all the product of men's thinking. Men's thinking is determined by the factors that enter into their very lives, inheritance, education, environment. The inheritance of men plays a large part in their views. Men follow creeds because their fathers did. I have observed that men align themselves with political parties largely because their fathers did likewise. They are pre-disposed to certain views because they lived in homes where those views prevailed. They seem to come naturally into them. It is the line of least resistance. They absorb as with the food that sustains them, the ideas that their elders and their progenitors have had. They are influenced by their education, not only their education in schools but by the education which comes from their contact with other men, other views, other opinions.

We are all the products of our environment, to a large extent. We respond to the influences that surround us. A man is not greatly unlike a plant that grows and flourishes in the sunshine, and dies and withers and decays in the dark, damp, poisonous

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on Sunday, January 26th, 1930.

atmosphere of a cellar. Man's spirit is such that it is influenced by every contact which it makes. So I say we are the product of these forces which play upon us and these forces have given us our ideas about peace and about war. I can not help but think that peace is the product of man's philosophy, the way he thinks, the way he feels. It is largely an attitude, a state of mind, if you will. So any factor which affects a man's state of mind, will determine in large measure how he looks towards peace, how he views it; and the nation's action is the action of the aggregate men of the country. Public opinion is merely the accumulated view of all the people, or at least, of so many of them as tangibly express themselves. So the attitude of the nation is but a reflection of the attitude of the men and women, and the boys and girls too, who form the nation.

Some say that it is native instinct that prompts us to fight. I have read psychologists who contend that it is only natural for man to fight his way, either to success, conquest, supremacy, or to defend that which he has with blows. I am not at all certain that I have sympathy with these views. I like to think of man as good, rather than bad. I like to think of man as peaceful, rather than militant; but there are those who maintain such views, and if there be any truth in them, it only shows additional reason why it is that men seem so prone to fight, to engage in war.

ONE GREAT FORCE

I give it to you as my opinion that the one great force which may be an antidote for this "fighting" poison which is infused into the blood of man, is the force of true religion. The spiritual force that gives to man a conception, higher and loftier, more altruistic than the conception which comes to him when he is venal and selfish. How does religion affect a man's attitude in this important respect? Religion involves such great questions as the personality of God, the brotherhood of man, the eternity of the soul, the relationship of man to God, the supremacy of divine right, the reality of the Christ, the power of the Priesthood. How do these questions affect a man's mind? May I illustrate? A man who believes that God is an Eternal Parent, a man who believes that men are His children, His literal spirit children, of His own family; a man who believes that God is the ruler of the universe, now and always, is a man who will love peace because of the conservation of his relationship to that Divine Father and the relationship which he bears to his brothers, all of that family.

No man who really believes that man is his brother, can kill his fellows without compunction. No man who believes that this

relationship entails upon him a responsibility to care for his brother, to make him happier, to bring the blessings of life to him, can readily be induced to place that brother at great disadvantage even if he has the power so to do. A man who believes in the reality of Christ, the Prince of Peace, the lover of the world, a man who has absorbed the spirit and the genius of His kind and affectionate doctrine, cannot be a militant man.

I grant you that many wars have been prosecuted in the name of religion. I grant you that there have been atrocities beyond number committed even under the name of Christ; but I deny that the Spirit of Christ was in these wars and these atrocities. The Spirit of Christ is the Spirit of peace. The love that He bore is forbidding to hatred, and hatred must ultimately be behind a war.

I am told that in our last great war, there were purposely designed, many, many things to make the soldiery of one nation hate the soldiery of the enemy. Schemes that were based on falsehoods, the circulation of wholly unfounded reports, such as the committing of atrocities and horrors, were circulated to inflame the carnal, bestial passions of men into enmity against their fellows. Can any one contend that such a practice comports with the spirit of the lowly Nazarene who brought only love, kindness, sacrifice and mercy with His Gospel? You have read of Him being angry substantially but once in all of His ministry, and then He was not really angry against men; He was only angry at the pollution and desecration of God's holy house, from which He scourged those who had defiled it, because He was intolerant of sin, but not of the sinner. With the sinner He was compassionate, merciful, forgiving, setting to us an eternal example of the forgiving spirit which should characterize all men.

So, my friends, I bring to this question, the thought that it is these uplifting, loving practices and principles of religion which are to act, if anything is to act, as a great panacea for the militant spirit that naturally comes to the whole human family. And the interpretations of the Gospel in these latter days are the interpretations which give the real import to God's holy plan.

MOST VALUABLE CONTRIBUTIONS

Joseph Smith has made most valuable contributions to the cause of peace in these restored principles which have been interpreted by him with vitality. For the Gospel which he has expounded, and which we, his successors, now try to give to the world, is not a mere abstract statement of principles, beliefs, or creeds, it is a great program of living, vital to man; one that absorbs their attention; one that is worthy of the highest intelligence with which man is endowed; one that embraces the great philosophy which includes all the philosophies of life. And yet it is understandable by the honest heart, so plain that "he

who runs may read," so plain indeed that he who lives it will understand its principles and become acquainted even with its highest conceptions.

The Prophet Joseph Smith brought also, or at least there came through him and his associates, the great power of the Priesthood, of God. In that very power is a safeguard for the people of the world; for the Priesthood, as advocated and explained and set forth in modern revelation, is a power for peace—the power of persuasion, not of compulsion, not of fear, not of dominance, except it be dominant by the appeal which in righteousness it makes to the better element in humanity.

Men and women all over the world have yielded themselves to the power of this Priesthood with excellent results. They have never been constrained from liberty, but they have always been given increased liberties, more freedom; for the Gospel, after all, is the law of liberty, the law of freedom from those greatest of all bonds, the weaknesses of self. It teaches self-mastery, self-control. It teaches us to deprive ourselves of the temptations which submit themselves to us, in order that we might be stronger and better and more able to withstand. It builds up our resistance and gives to us the power that transcends the native, human power with which man is endowed.

I rely upon this Priesthood, ultimately, to make a great contribution for the peace of the world, because it is through this Priesthood that the Gospel of Jesus Christ, in its vital simplicity, will be taught to man. It is by and through this power and Priesthood, that the most important service to man will be accomplished.

FAITH IN GOD

So the man of religion, who is persuaded to these conceptions that religion offers to mankind, will be the opponent of war. He will be the friend of peace. In him there will be developed faith and confidence—faith in God, confidence in his fellows. There can be no peace without that confidence. The only reason in the world why all the military and naval armaments are not scrapped and sunk to the bottom of the ocean to-day, is because men do not have faith in their fellow-men. I contend that it is a fundamental principle verified throughout the history of the world that faith in God tends to give faith and confidence in man.

So faith, the kind that must be the foundation for a lasting peace, the kind of dependability that will warrant nations doing away with all of these heavy burdens that so tax the people to-day, is the kind of faith that is borne in man's acceptance of God's holy law; in the reverence that man has for his Divine Creator; in the supremacy that he accords the principles of righteousness that emanate from God; and in the permanence with which he invests these righteous principles that govern and control human society and human conduct.

So I look forward, with some encouragement, to the accomplishments of the men who are engaged in an endeavour to promote the peace of the world. There have been some things in the last decade which give us warrant for hope; and yet, I can never feel assured that we can be relieved from the horrors and the anxieties of war, and all the atrocities which attend it, until there is a wider acceptance of the fundamental principles of peace which inhere in the Gospel of the Prince of Peace, our Lord and Saviour and Redeemer, Jesus Christ. Amen.

JOSEPH'S PERSECUTION BEGINS

(JOSEPH SMITH SKETCHES—No. 6)

THE fourteen year old boy, healthy, normal, carefree, had gone into the grove to ask of the Lord which church he should join—apparently a direct method of asking a simple question. He had been answered; but had been taught more than he could have expected. He came out of the grove, that day, no longer a child. Eternal truths had dawned upon his mind; the light of revelation had pierced him; a life's commission had been assigned him.

He had asked one question; he had received fivefold answer: Truth must be fought for against untruth; man has the power to vanquish evil; spiritual conquests weary the body; truth comes ever in light—and above all, the Lord in Heaven yet speaks to His children.

It was all so wonderful, so glorious! He had news that would make all rejoice! Of course, he must tell it to others—they must share in the glad tidings! He told his story first to his parents, who listened soberly, impressed by the sincerity of the recital. Then he told it to the minister he knew best. Certainly, this man whose life was devoted to Godly labours would delight to hear of the vision and its message.

The boy was not worldly wise. He was yet to learn that the truth which he was to give to the world would have to fight the powers of darkness, just as he, upon his knees, in the grove, had to resist and overcome the attacks of evil, unseen forces. Untruth is ever alert lest truth shall displace it. Truth must fight its way over vanquished error.

The minister made light of Joseph's vision. It was of the devil, not of God, he said, and, moreover, revelations and visions from God had been done away with. Joseph wondered at the implication that the devil might give revelations, but that the Lord of Hosts had been silenced. But, what else could be expected? Was not the essence of the vision that none of the churches was wholly acceptable to the Lord? In other words, the ministers would have to change their teachings. The resistance encountered

shocked the boy. Even then, he was just beginning to learn. Soon, the ministers and prominent members of all the denominations, contending with one another on points of doctrine, united on one thing—that Joseph and his story of a vision must be opposed. The boy must be subjected to persecution; which increased steadily. All manner of unkind things were said about him. It is not a pretty picture: A group of community leaders, righteous men, combining to destroy a half-grown boy, whose only fault was that he declared that the Lord had spoken to him. As he remarks in his autobiography, he was only an obscure lad of fourteen years, “earning a scanty maintenance by his daily labours,” yet men of high standing would unite in persecuting him. It was perplexing.

Naturally, a boy of the intelligence and power to go forth independently, as he had done, in search of truth, would weigh the nature and consequences of the persecution heaped upon him. Sorrow filled his heart. It is not easy to feel oneself cast out from his own little circle. Temptation whispered in his ear. If he recanted, all would be well. The episode would be charged to a too-lively imagination. What inward struggles he had to meet can easily be conceived. It was a high test of character. Upon his decision, his fitness for the prophetic office would depend.

He did not waver. Persecution could not destroy the reality of the vision. It was more important to be acceptable to the Lord, who had spoken to him, than to any group of men, however important in earthly eyes. In his own words: “I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.”

The persecution of Joseph Smith, a country boy of unstained life, which then began, was not because of unacceptable doctrinal claims or questionable life practices, but because of the declaration that the Lord of Heaven could show Himself and speak to man, and that indeed He had done so. Even the statement that none of the churches had the full truth was insignificant, in that day of many opinions, compared with the declaration of continuous revelation from God. The persecution, so begun, continued, without cessation, throughout Joseph Smith's life, and

led to his martyrdom; then renewed its strength as the Church continued its onward march.

The doctrine of continuous revelation has been the pivot of "Mormon" persecution. Any attempt to shift it to another doctrinal base is sheer camouflage.

The innate courage of the boy is manifested in his refusal to deny or modify his account of the vision that he had received, in the face of a bitter persecution which soon extended beyond him to his whole family.—W.

OUR CHURCH LEADERS—BRIGHAM YOUNG

THIS is the second article of a series of seven, each of which has one of the Presidents of the Church as its central theme. These articles are to be studied in order of their appearance after the present M. I. A. Manual is finished.

Special Note: The following material is by no means exhaustive. One of the sources of references used is, *The Life of Brigham Young*, a little volume written by Edward N. Anderson in 1893. A new booklet, *Brigham Young, Patriot, Pioneer, Prophet*, by Susa Y. Gates, depicts the life of Brigham Young as only a member of his family could. This would be helpful for supplemental material.

BRIGHAM YOUNG.

I. *Five of His Outstanding Characteristics:*

1. Sincerity:

"In language President Young was outspoken and plain. He never minced matters with anyone, high or low, nor treated the simplest honest member of the Church with less deference than the greatest of the many distinguished men and women who called upon him from all parts of the earth. He spoke openly, and none could mistake his meaning." Says Judge Hosea Stout: "He does all his sly deeds before the assembled multitude. . . . I defy any man to produce one solitary example of chicanery or double-dealing in his character or career." (*Life of Brigham Young*, pages 171-172.)

2. Dependability:

On one occasion a large number of leading elders—among them several apostles and some of the witnesses of the Book of Mormon—held a council in the upper room of the temple, their object being to depose the Prophet and appoint David Whitmer president of the Church. Brigham Young, who on other occasions frustrated their plans and exposed their evil designs, was present also and by a characteristic speech defeated their scheme.

(Continued on page 138)

THURSDAY, FEBRUARY 27, 1930

EDITORIAL

THE RETREAT OF FEAR

WHAT a tyrant is fear! How it unnerves a man and bows him to the ground! Throughout human history, evil has used fear to gain selfish ends. Emperors have ruled by threats of punishment. Even the sectarian God has commanded obedience with the scourge of fear.

Reminders of the cruel domination of fear are everywhere present. In the Five-walled Tower of the ancient town of Nürnberg is one of the many European museums of fear—a house of horrors. It contains a remarkable collection of implements for human torture, most of them dating back to the Dark Ages, but some in use within a century. It is a gruesome place. It is difficult to believe that man could ever be so inhuman; that rulers could ever entrust their leadership to fear.

The baker who short-weighted bread, was caged in an iron basket and dipped in water until he was well-nigh dead; the musician who played false notes was made to stand for days with fingers and throat clasped in an iron vise, a make-believe musical instrument. One who committed graver offenses was placed, naked, on a rocking iron bedstead covered with vertical sharp spikes, or, with clamps around feet and head, was slowly stretched to the limit of endurance—and so on through an unbelievable register of shuddering devices. The death penalty was preceded by torture and intense suffering. The victim might be placed in the "Iron Maiden," a hollow iron figure, externally like a smiling woman, the front half opening as two doors, with heavy spikes pointing inward to pierce the eyes and the vital organs of the enclosed victim as the doors were slowly closed.

Hundreds of intolerable instruments, of hellish skill, to torture the flesh of man, freeze the blood as one walks among the unspeakable terrors of the place. The question keeps recurring, "Was any generation guilty of such atrocities against human rights?" The place reeks with man's inhumanity to man.

The old theological doctrines were of the same order. Man, placed on earth by God, his Father, without memory of the past or clear vision of the future, was threatened with an eternity of torture, an unending burning in hell, if he strayed from God's

command! Or, an unbaptized infant would suffer the same fate! It was a Gospel of cruel threats, planned to drive men by fear into the kingdom of God.

How different is the true Gospel! "Fear not, little flock, for I am with you." The love of an Eternal Father, a God of love, leads man along the path of life. The heavens and the earth, all that is, the Gospel itself, are for the good of man, provided in divine love. Yet man fears God! Yes! And he should do so; but the fear is not of outward blows, rather of inward sorrow—a fear that one whom we love is grieved by our unwise acts—a fear which is born of a desire to obey God's command and to return to His presence—a fear that, wilfully, we may deprive ourselves of possible blessings.

Certainly, there are consequences of our sins, reparations to be made for evil acts. The law of cause and effect is not abrogated. The broken law must be satisfied. But, in the great summing up of the hereafter, when every man is judged according to his works, the judgment will be God's judgment, the punishment His punishment, tempered with the love of eternal Fatherhood.

The meanest man will find his eternal place to be better than he could expect. His punishment will not be torture applied by a stern outward power; it will come from the realization that the higher place and greater joy, within reach, have not been achieved.

Love is the law of the Gospel. Love qualifies a man for the work of God. The power of the Priesthood is maintained by love. In the sunshine of love men lift their heads.

One hundred years ago, almost to this very month, the Prophet Joseph Smith laid low the false fear—doctrine of ages:

And surely every man must repent or suffer, for I, God, am endless.

Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*.

Again, it is written *eternal damnation*; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.

Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.

I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.

Such a doctrine can be understood and cherished!—W.

DEATH OF ELDER PHILIP TADJE

ELDER PHILIP TADJE of the Swiss-German Mission, father of President Tadge of the same mission, died suddenly on January 22nd, 1930, at the age of seventy-one years. He was in the active discharge of his missionary duties when the end came.

Father Tadge received the Gospel in Hannover, Germany. After much service in behalf of the Church in his native land, he settled in America, a quarter of a century ago. In 1914 he left to fill a mission in his native land; in 1926 he accepted another missionary call to the German-Austrian Mission, and in 1929 was transferred to the Swiss-German Mission.

Powerful of spirit as of body, Father Tadge was a valiant and intelligent defender of the Gospel. His gentle disposition and pure character made him loved wherever he went. He brought the joy of truth to many. He lived for truth and passed on among his labours in defense of truth. We are grateful for his life.—W.

HVĚZDIČKA

HVĚZDIČKA is the name of the mission periodical of the new Czecho-Slovak Mission. We guess that it means *Star*.

The first number, typewritten in English, covers five foolscap pages. It is filled from beginning to end with interesting, helpful, uplifting matter. It would be good reading for missionaries everywhere.

We offer congratulations. May Hvězdička live long and prosper, and ever shine with the light of truth.

The work in Czecho-Slovakia is making excellent progress.—W.

FEBRUARY, 1830

DURING this month, one hundred years ago, the printing of the Book of Mormon was approaching completion. The Prophet Joseph Smith was preparing for the organization of the Church. It is probable that some baptisms took place during the month.

OUR CHURCH LEADERS—BRIGHAM YOUNG

(Concluded from page 135)

He says: "I rose up, and told them in a plain and forceful manner that Joseph was a Prophet; and I knew it; and that they might rail at and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God; they could only destroy their own authority, cut the thread which bound them to the Prophet and to God; and sink themselves to hell. Many were highly enraged at my decided opposition to their measures, and Jacob Bump (an old pugilist) was so exasperated that he could

not be still. Some of the brethren near put their hands on him and requested him to be quiet, but he writhed and twisted his arms and body saying, 'how can I keep my hands off that man!' I told him if he thought it would give him any relief he might lay them on." (*Life of Brigham Young*, page 24.) (*History of Utah*, by Whitney, Volume 1, page 137.)

The poet Henry W. Naisbitt wrote of the dependability of Brigham Young:

True beside the great Ohio, true upon Missouri's plain,
True where Far West's prairies reaching untouched by defection's stain;
True where Mississippi's waters glassed the Temple's towering dome,
True when Carthage sent its victims to their desolated home!

True when fleeing, from the hunters, as the antelope flees by;
True when camped 'mid death and sorrow, 'neath the silent winter sky;
True in all that wondrous passage—pilgrimage to peace, from strife;
True in Utah's proud dominions, marked by thy devoted life.

3. Vision:

Where others saw a desert waste, Brigham Young saw orchards and fields; where others saw huts, he saw temples; where others said, "On to California," he said, "This is the place," and where others saw narrow highways, he saw broad streets and wide avenues. Where others saw the Indian as an enemy, he saw him as a brother; where others saw the trickling mountain creeks, he saw abundant irrigating streams. Where others saw only adversity, he saw prosperity. He saw through the eyes of the ancient prophet the mountain of the Lord's House established in the tops of the mountains, and all nations flowing unto it; he saw through the eyes of Joseph the Seer this people becoming mighty in the Rocky Mountains, and he saw more, he saw how to bring to pass what they saw. (See also *Discourses of Brigham Young*, pages 736-743.)

4. Love of Learning:

He studied books, men, methods, principles and nature. He was the seeker of the whole truth, the truth of things as they were, as they are, and as they are to become. It is written of him: "He could speak the language of the stars, discourse eloquently regarding the organization of worlds, and then in simple terms direct how to plow and plant and reap."

5. Appreciation of Art:

Edgar Lee Masters, one of the first of present-day American poets, has this to say concerning Brigham Young, published in the *Nation*, August 26th, 1925: "Coming out of New England—for there both Joseph Smith and Brigham Young were born—how was it that they (the 'Mormons') built a theatre at once, laid at once the cornerstone of the present temple, and began to cultivate music and dancing, so that to-day the city is excelled by none in

America for its intelligence and love of art? For myself, if I were cribbed and confined in some village of Tennessee, I should go to Salt Lake City rather than to Sussex or Normandy." The answer to the poet is because their great leader, Brigham Young, appreciated art.

II. *Five of His Contributions:*

1. Brigham Young founded two colleges: One the Brigham Young Academy, at Provo; and the other the Brigham Young College at Logan. He has the reputation of being the pioneer advocate of industrial education.

2. He made recreation one of the essentials of the abundant life. Under his direction, the building of a theatre and the erection of a Temple and a Tabernacle went on together. He encouraged out-door enjoyment, leading at one time two thousand of his people on a mountain hike. (See *Essentials of Church History*, page 499.)

3. He founded the perpetual emigration fund, through which thousands of people were liberated from the bondage of poverty and oppression. And here must be noticed the covenant of the emigration, to show how faithfully it was kept—as have been all Brigham Young's covenants as the leader of his people.

"Previous to leaving Nauvoo President Young prompted the Latter-day Saints to enter into a solemn covenant in the Temple, that they would not cease their exertions until every individual of them who desired and was unable to gather to the valley by his own means was brought to that place. No sooner were they located in the Rocky Mountains, than the Church prepared to fulfill this covenant, extending its application to the Saints in all the world." (*Life of Brigham Young*, by Tullidge, pages 251-252.)

"When the Saints thus helped arrive here, they will give their obligations to the Church to refund the amount they have received, as soon as circumstances will permit; and labour will be furnished, to such as wish, on the public works, at good pay; and as fast as they can procure the necessaries of life, and a surplus, that surplus will be applied to liquidating their debt, and thereby increase the perpetual fund.

"By this it will readily be discovered that the funds are to be appropriated in the form of a loan rather than a gift; and this will make the honest in heart rejoice, for they have to labour and not live on the charity of their friends; while the lazy idlers, if any such there be, will find fault and want every luxury furnished them for the journey, and in the end pay nothing." (Extracts from letters from the First Presidency to Bishop Hunter. See Tullidge, pages 451-454.)

4. He established a cooperative mercantile system, which protected his people against the greed of outside traders, and gave to the Church an enviable financial standing.

5. His discourses are a source of reference; extracts from them

form contents for a volume of seven hundred forty-three pages. (Exhibit the book.) The character of his teachings may be judged by the following ten samples of his sayings :

1. "No being is fit to rule, govern and dictate, until he has been controlled, governed and dictated, has yielded obedience to law, and proved himself worthy, by magnifying the law that was over him, to be master of that law." (*Discourses of Brigham Young*, page 548.)

2. "I stand for constitutional law, and if any transgress, let them be tried by it, and, if guilty, suffer its penalty." (Page 549.)

3. "It is folly in the extreme for persons to say that they love God, and it is of no use for them to say that they have confidence in God, when they have none in righteous men." (Page 417.)

4. "My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to men or women, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on earth for them to do." (Page 422.)

5. "It never hurts my feelings to see young exuberant life and animation manifest themselves. Do not be discouraged about the follies of the young." (Page 324.)

6. "Do not oppress the poor, but trust in God, and you will go neither hungry, naked, nor thirsty. If you oppress the poor, the day will come when you will be naked, thirsty, and hungry, and will not be able to get anything to supply your wants." (Page 465.)

7. "This life is worth as much as any life that any being can possess in time or in eternity. There is no life more precious to us in the eye of eternal wisdom and justice than the life which we now possess. Our first duty is to take care of this life." (Page 466.)

8. "I am more afraid of covetousness in our elders than I am of the hordes of hell. Those who are covetous and greedy, anxious to grasp the whole world, are all the time uneasy, and are constantly laying their plans and contriving how to obtain this, that, and the other." (Page 470.)

9. "I do not know of any, excepting the unpardonable sin, that is greater than the sin of ingratitude." (Page 352.)

10. "Many of us have been taught the doctrine of total depravity—that man is not naturally inclined to do good. I am satisfied that he is more inclined to do right than to do wrong. There is a greater power within him to shun evil and perform good than to do the opposite." (Page 120.)

The following is taken from a letter by H. W. Laughy, managing editor of the *San Gabriel Valley Courier* :

Brigham Young led a throng drawn from many nations, a people without a national tradition behind them, on a trek which stands with-

out a precedent in human history. He sought no seclusion, faced contamination in a thousand forms, and beat down bare-handed every obstacle that came before him. He bowed the stiffest neck to meet the yoke, exalted the wild and wayward to the sublimity of humility, built tabernacles and temples to his God. To-day, in his second and third generations, we find his covenants stamped upon the descendants of every singing pilgrim that marched behind him.

—From the October, 1929, issue of the *Improvement Era*.

BRITISH DISTRICT PRESIDENTS' CONFERENCE

THE annual District Presidents' Conference of the British Mission convened in the Handsworth Chapel, Birmingham, on Monday, January 20th, under the leadership of President A. William Lund of the British Mission. Those in attendance were President John A. Widtsoe of the European Mission, Sister Leah D. Widtsoe, Relief Society President, European Mission, Elder Jack Cunnard, European Mission office; President A. William Lund, British Mission, Sister Josephine B. Lund, Relief Society President, British Mission, Elders Clifton G. M. Kerr, Jnnins E. Driggs, Wesley D. Amott and W. Kenneth Lund of the British Mission office; and the following presidents of the Districts named: Edward L. Blacker, Birmingham; Joseph A. Checketts, Bristol; Paul C. Layton, Hull; Richard C. Badger, Leeds; Eugene Romney, Jr., Liverpool; John L. Clarke, London; Paul A. Peterson, Manchester; Weston R. Clark, Newcastle; Clyde L. Thomas, Norwich; Wesley B. Ward, Nottingham; William M. Faulds, Scottish; William A. Dawson, Sheffield; Ferrell N. Beckstead, Ulster; Harold K. Richmond, Welsh. The following Traveling Elders were also in attendance: Therald N. Jensen, Harding H. Higham, Virgil J. Smith, Gordon B. Taylor, Clyde M. Hopkins, B. Glenn Marble, David H. Huish, Earl B. Cragun and Lucian C. Reid. President Benjamin R. Birchall of the Irish Free State District was excused.

The meetings began Monday morning and continued through Tuesday, Wednesday and Thursday, comprising eight sessions in all. The initial meeting was given over to reports from the various Districts, and the bearing of testimonies by the missionaries. Improvement in all lines of missionary and Church work was noted in the reports; and a feeling of cooperative fellowship exists throughout the Mission.

The other meetings were given over to instruction from Mission Presidents Widtsoe and Lund and Sisters Widtsoe and Lund. The needs of branches and districts; the needs of missionaries; problems and remedies; duties of the missionaries to presiding officers and Saints; duties of Saints to missionaries and presiding officers; the necessity of systematic follow-up tracting; prompt

and accurate records of investigators and members; means of keeping our members—and of keeping them active and happy; Priesthood and auxiliary work; and the bearing of the Gospel message to the world, were among the main themes of the conference.

The paramount issue of the conference was how, during this Centennial Year, to reach more people in a more effective way, with the Gospel of Jesus Christ. Many valuable suggestions for carrying on field work and for branching out into new lines of endeavour, were made. The need for new places to preach, for new chapels, for new districts and new means of getting our message before the people, was stressed. Plans for the Spring District conferences and special April 5th and 6th conferences were presented and discussed.

All attending felt the spirit of the occasion, and left with a determination to work harder and more systematically than ever before, to make the Centennial Year a notable one in achievement and British Mission history.

During the intermissions between the morning and afternoon sessions of conference on Tuesday and Wednesday, Sister Lund and her daughters served luncheon to those present. Missionaries responded to the Mission President's call with impromptu numbers, making these periods still more interesting and enjoyable.

JUNIOUS E. DRIGGS, Assistant Secretary, British Mission.

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham*—At a baptismal service held in the Handsworth Chapel on Saturday, February 8th, two persons were baptized by Elder Leo E. Beavan, and were confirmed by Elders Frank S. Campbell and Owen E. Andrews.

On Saturday, February 15th, two persons were baptized by Elders Clifton G. M. Kerr and Therald N. Jensen at a baptismal service held at the Handsworth Chapel. They were confirmed by President A. William Lund and President Virgil J. Smith.

On Saturday, February 15th, a successful social was sponsored by the Wolverhampton Branch. A large group of members and friends attended. Games were played and refreshments were served.

Bristol—A New Year's party was held by the M. I. A. of the Cirencester Branch at the home of Sister Alice Mullis, on January 6th. Games were played and community singing was enjoyed, after which presents were distributed from a Christmas tree. (This item just received. Editor, *M. S.*)

Leeds—A baptismal service was held at the Feversham Street Baths, Bradford, on Saturday, January 25th. Six persons were baptized by Elders Howard J. Williams and Joseph A. Anderson. They were confirmed members of the Church by President Richard C. Badger and Elders Henry J. Bates, E. Arnold Goff, Charles E. Shirley and Glen N. Hart.

Liverpool—A District Union meeting for the officers and teachers of the northern part of the Liverpool District was held at Blackburn on Saturday, February 8th. After business and instruction had been dispensed with, a minstrel entertainment was given by fourteen young men of the Y. M. C. A.

Sheffield—A children's treat was sponsored by the Sunday Schools of the Sheffield and Woodhouse Branches during the afternoon of February 15th, at the Sheffield Chapel. The feast was enjoyed by sixty-four children. In the evening, the "Pioneer Troop" of the Sheffield Scouts gave a concert to raise funds for scout work, which was enjoyed by about one hundred and twenty parents and friends. Scout and Sunday School awards were made following the concert.

DEATHS

BOURNE—Maud Lillian Bourne, mother of Sister Agnes Bourne of the Liverpool Branch, Liverpool District, passed away on February 6th, after a prolonged illness, at the age of forty-three. Funeral services were held under the direction of President Eugene Romney, Jr., who also dedicated the grave.

HANSON—Sister Lily Hanson, aged nineteen, daughter of Sister Alice Benn Hanson, of the Bradford Branch, Leeds District, died on January 20th. Funeral services were held under the direction of Elder Henry J. Bates. Elder Cyrus H. Gold dedicated the grave.

THE STILL SMALL VOICE

It isn't the big show that you seem to make,
Nor the unnoticed sins that you hide,
That brings happy cheer each day in the year—
But the way that you feel, deep inside.

It isn't the way that the world views your aims,
Nor a high reputation, nor pride,
That moves you along with a heart full of song—
It's the faithful "Well done!" from inside.

WESTON N. NORDGREN

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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